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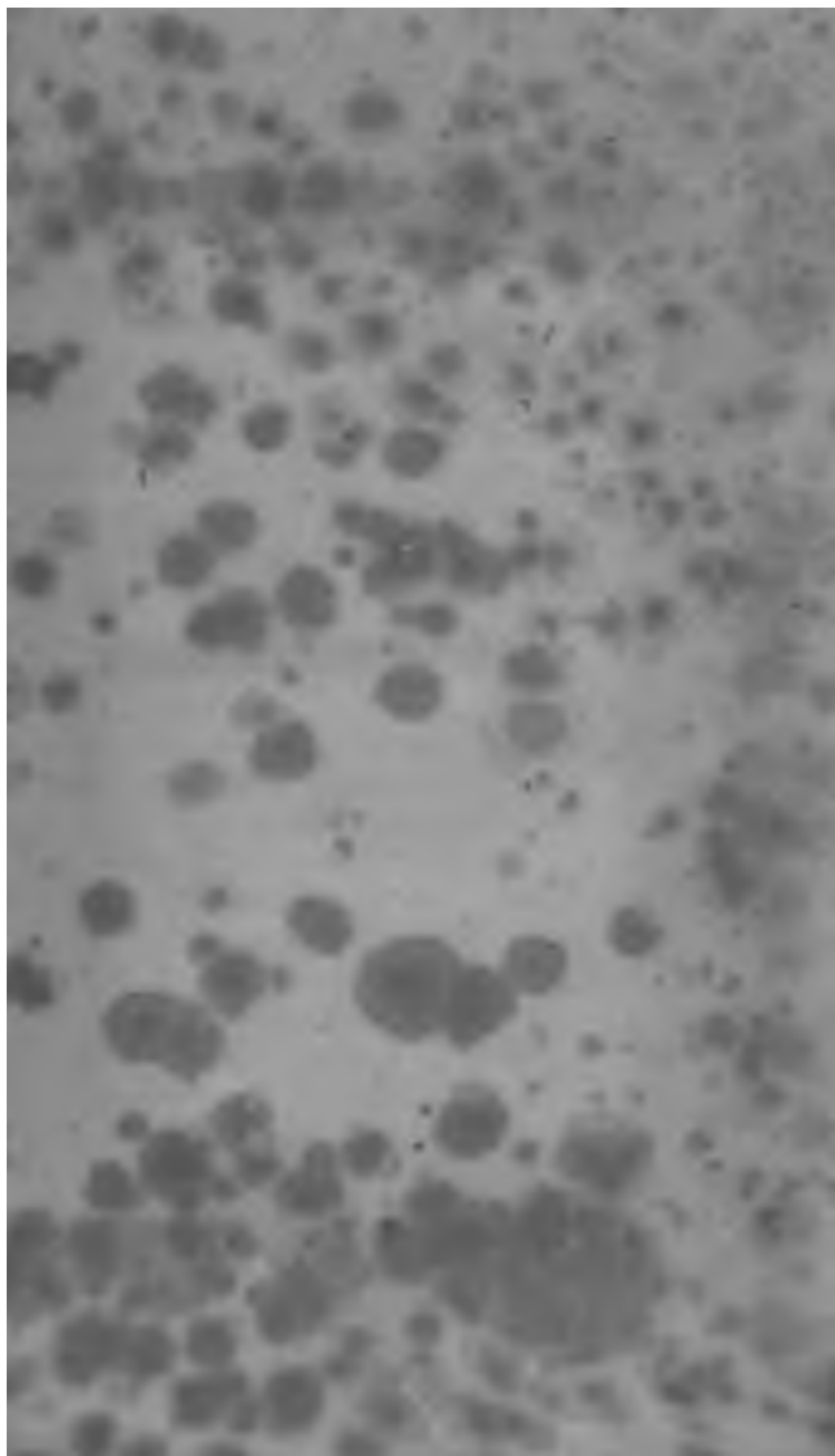
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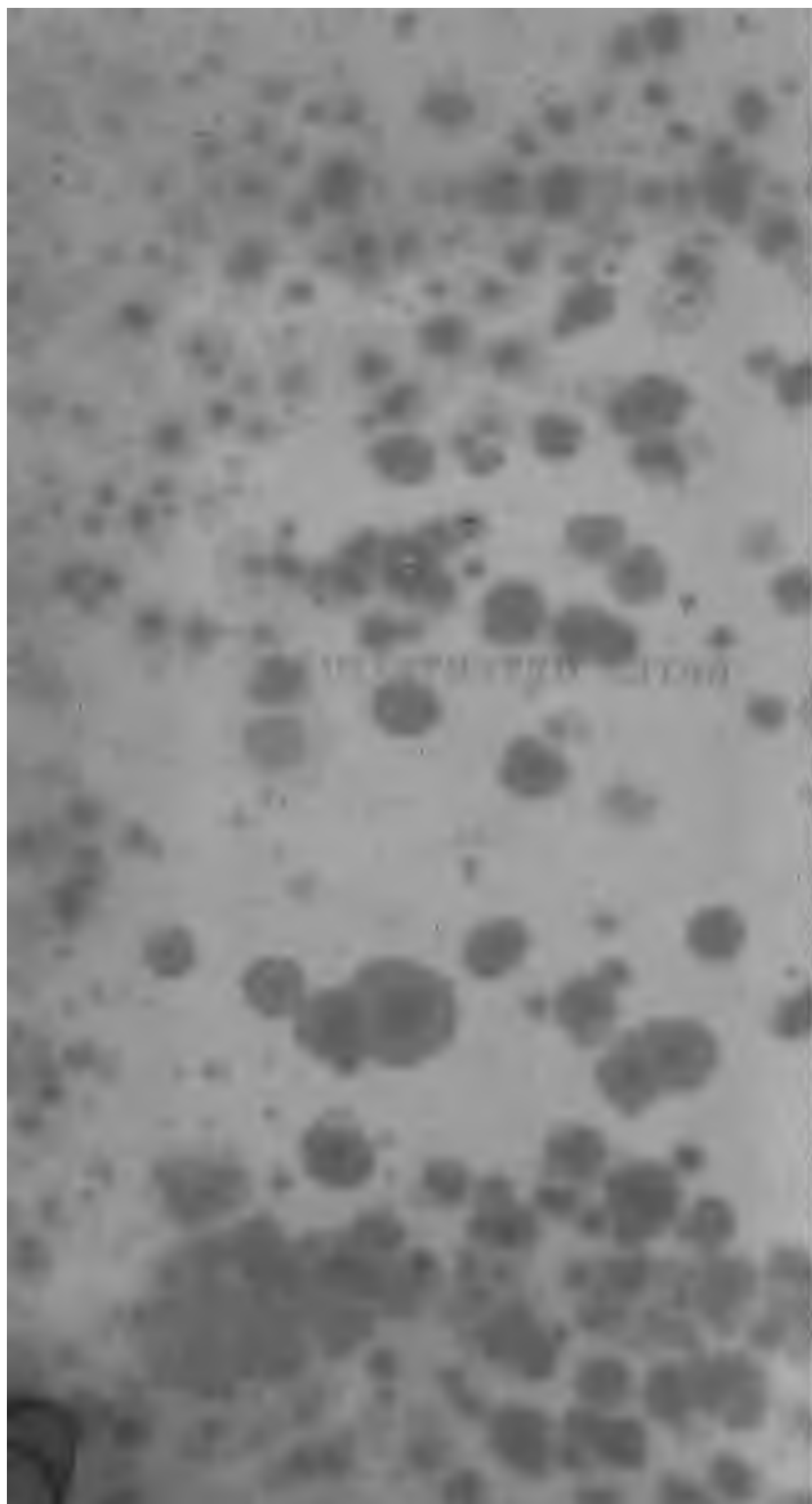




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BRIEF OBSERVATIONS.

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S.H. 1827.

BRIEF
OBSERVATIONS

UPON SOME OF THE

FIRST CHAPTERS OF THE BOOK OF

GENESIS.

LONDON:

GEO. B. WHITTAKER,

AVE MARIA LANE.

1827.
636.



PREFACE.

It has long been apprehended, that the time of the Gospel mission would only be of two thousand years' continuance ; and under the probability of that opinion being well-founded, ought we not to consider that we are in the last century of that period ? More prophecies, therefore, cannot be expected ; but there are many as yet unexplored ; and Daniel, in his concluding chapter, speaking apparently of the last times, says, " Knowledge shall be increased ;" this we must suppose means divine knowledge. And as the end approaches, and we stand in need of more strength in our faith, may not human creatures be allowed a more ready perception of the wrapt meaning of Scripture than heretofore ?

At least this is an encouragement to peruse the Scriptures; and as the Jews are still a standing miracle, increasing developments, and more obvious fulfilments concerning them, may, towards the end of the world, be the method by which the Deity will make his power evident to all nations; and the identity of his holy spirit in prophecy, clear to the readers of Scripture, who will then see that it is not an unknown God, but the very God of Jacob, whom they worship.

In the twenty-fourth chapter of Matthew, third verse, we are told that “the disciples came privately to Jesus, saying, Tell us what shall be the sign of thy coming, and of the end of the world?”

The answer is given at some length, with an account of many changes and calamities that must first take place; and at the fourteenth verse, which, as succession of time is generally signified by order of place, we must conclude

relates events that would be subsequent to those described in the preceding verses—at the fourteenth verse, then, the following information is given by our Lord, as the latter part of the answer :

“ And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.”

And, by the general dissemination of the Scriptures, is not this Gospel of the kingdom now spreading into all lands? which *new movement* ought, perhaps, to remind us of that budding tree, by which, the same chapter tells us, we may judge when the summer draweth nigh :

Verse 32. “ Now learn a parable of the fig-tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh.

33. “ So likewise ye, when ye shall see all these things, know that it is near, even at the doors.”

After this incitement to read the Scriptures,

the chief object of the following pages will be an endeavour to discriminate between that which is literally given, and that which is prophetically meant; and for this important reason, that when a literal passage is not apprehended to be such, it is immediately laid aside among the parables and prophecies; and we thereby lose the information intended for us.

J. P.

BRIEF OBSERVATIONS,

&c. &c.

MAN MADE IN THE IMAGE OF GOD.

It is evident, in the Book of Genesis, that the Deity chooses to afford us a great degree of knowledge concerning his power, the beginning of this earth, and the creation of man. And from our knowledge of the goodness of God towards man—I say knowledge, because we certainly have derived it from those results of good which always follow our obedience to his laws, delivered in Scripture—from our knowledge then of the merciful consideration of God, for those who receive his laws, is it not reasonable to believe that the information vouchsafed is meant and calculated as much for the bulk of mankind as for the learned few? and we do see, that the generality of readers keep to the perspicuous parts, while the learned consider the more

information; may they not therefore reasonably be understood in the literal sense, and rendered according to the plain terms in which the transaction is related, however little it may agree with the preconceived opinions of divines? for there is a far greater degree of deference due to the apparent meaning of the divine word, than to earthly learnings. Beside which, there is a resort open to us in the elucidations of the New Testament, which, like our Saviour himself, came but to fulfil and explain.

Taking, therefore, that inspired volume for our only guide and expositor, let us at present venture to make trial of the one direct path of literal interpretation, to see whether, in the case of these two first chapters of Genesis, it will not *fairly* lead us to a conclusion more consonant to the apparent meaning of the Mosaic account of the creation of man, than that which supposes that Adam was *not* made after God's likeness, in his own image; but that it was Adam's mind, and his degree of holiness, that was like unto God. The New Testament is so explicit upon the subject of the spiritual, the celestial, and the glorified bodies in heaven, that

I shall here introduce, as prefatory to the first chapter of Genesis, the following elucidation of that part of the 15th chapter of the first Epistle to the Corinthians, relating to that subject.

Verse 35. " But some man will say, How are the dead raised up? and with what body do they come?

36. " Thou fool! that which thou sowest is not quickened, except it die.

37. " And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.

38. " But God giveth it a body as it hath pleased him, and to every seed his own body.

39. " All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40. " There are also CELESTIAL BODIES, and bodies terrestrial: but the GLORY of the celestial is one, and the glory of the terrestrial is another.

41. " There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."

The above, according to common apprehension, relates, that there really are celestial bodies in heaven, and with *different* degrees of *glory*; the highest degree of SUPEREMINENCE may therefore be among them.

And at the following verse it is again repeated, with apparent solicitude, that there is a natural and also a spiritual body.

Verse 44. "It is sown a natural body, it is raised a spiritual body. THERE IS A NATURAL BODY, AND THERE IS A SPIRITUAL BODY."

Being thus informed, how can we pretend to say, that the Deity has not a spiritual and celestial body? His *person* is particularly mentioned by St. Paul, in Hebrews, chap. i.

Verse 1. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. "Hath in these last days spoken unto us by his Son, whom he appointed heir of all things, by whom also he made the world;

3. "Who being the brightness of his glory, and the express image of his person, and upholding

all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ;

4. " Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

Here our Saviour's degree of glory is descriptively and familiarly shown to be superior to that of the angels, who are at the same time mentioned as of the community of heaven.

In all the missions which angels have performed upon earth, they are, according to Scripture mention, represented as in the human form, nor has there ever been any intimation that they were of any other form. When our Saviour ascended from this earth to return to heaven and sit on the *right hand* of God, it was in the form of man ; and we are told that in *like manner* he will return again. It is our Saviour likewise that says, " If thine eye offend thee, pluck it out ; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell : " from which we may infer, that those of the resurrection who are, accord-

ing to what he says in St. Luke, worthy to enter into heaven, will do so in their human form. But St. Paul's information leaves us without hesitation to conclude that in heaven there are *celestial BODIES, with different degrees of glory*: and from that statement it is natural to suppose that there is a *superior* among them.

Genesis, chap. i. verse 26. "And God said, Let us make man in our image, after our likeness.

27. "So God created man in his own image, in the image of God created he him."

An image of likeness is a corporeal resemblance of some one that *can be seen*; but to the human eye a mind or spirit is imperceptible, and an omnipotent mind is beyond our comprehension; it seems, therefore, that from humility alone, we should be inclined rather to suppose, from the above verses, that we were made after God's celestial form, than after the manner of his holy and omnipotent mind. An image *made* after the likeness of any human creature has only an outline, and superficial resemblance; it has no pretensions to life, inward mechanism, or sameness of substance; it is merely a partial and

unfinished copy. Seeing, then, in how many instances an image (the given emblem) falls short of the living person it represents, does it not follow that our terrestrial forms may also, in many instances, differ from the great celestial prototype in question? But the beginning only of this verse showed us that we had an image-like resemblance to God, while the latter part proceeds with the additional information, that *male and female created he them*. And that it is progressive and additional information concerning the formation of man, may be inferred, if it is not confirmed, by our Saviour's mention, Luke xx. that "in heaven they neither marry nor are given in marriage, but are like unto the angels; neither can they die any more." Thus we are shown that the spiritual body cannot die, therefore in heaven there is no want of successors; but in the flesh they die, and different sexes were necessary for the replenishment of the new earth; we are therefore, secondly, informed that male and female created he them; and, thirdly, the account of man's creation is completed in the next chapter at the 7th verse, where it is shown how life and soul were imparted to the terrestrial image:

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul.” The image, observe, was *previously* made, that is, the likeness to God; but in the gift of the living soul there is no mention made of any resemblance to God. The summary, therefore, of the information, if taken according to the *succession* of the three passages in which the creation of man is related, may surely be apprehended to run thus:—“God made man in his own image, but male and female created he them, and gave unto them a living soul:” for such summary in no way departs from the probable meaning of the relation; on the contrary, it completes a tenor of information which is in unison with reason, and the elucidations of the New Testament.

In the garden of Eden, Adam knew not good and evil, and his allotted occupation was to dress the garden and be obedient to God's commands. This subject and terrestrial state did not require a mind like that of the Deity. And if Eve had possessed such a mind, the serpent could not have succeeded by imposition, nor would he have prof-

ferred the temptation he did, which was, that by tasting the fruit of the tree of knowledge she would become wiser, and that they should be like Gods. And in respect to knowledge, they were advanced beyond what God had intended they should be; but in respect to form, there is no intimation that they were ever altered. But still further in Scripture it is again repeated, that man was made in the image of God; and the frequent repetitions to establish that fact, must incline us to think that the future generations would not have been so carefully instructed, concerning the likeness of Adam's form to God, if they were not inheritors of the same distinction.

THE SEED OF THE WOMAN AND THE SEED OF THE SERPENT
CONTEMPORARY ON EARTH.

IN addition to the information given to us concerning the formation of this earth, and the creation of man, it appears that the Deity also chooses to afford us an insight into some circumstances which will affect the whole course of our lives. And; first, we find that we have an adversary who, by extreme subtlety, prevailed upon the newly-created pair to disobey God's great command; and, apparently, from that dereliction, the evil spirit gained some particular advantage, probably the power of participating in the new world, as the earth is cursed immediately after; and we find that he is to be our enemy and tempter to the end of our days; notwithstanding which, we attribute the chief of our transgressions to original sin, about which we say a great deal more than Scripture does. Yet, when Scripture informs us that Satan's seed will be upon the earth, we take little comparative notice of it.

The promulgation, nevertheless, is from the mouth of the Deity himself: and though, seemingly, the subject ceases, and no further mention or prototype of the course of Satan's seed upon earth has been avowedly traced in Scripture, it does not follow that there is none latent there: for when we consider the great corruption of the Jewish people, the martyrs of Jesus, the prevalence of the Mahometan religion, and the extreme darkness of the Pagan nations—are we not ready of ourselves to exclaim, this is not like the perfect works of God; this discrepancy must be from the intervention of Satan? And as God has shown that he is not averse to our understanding the scheme of human movements, no doubt but the traces of these are afforded in the instructions of our sacred volume.

Although subordinate, we are allowed to see all through Scripture that Satan has great power and license to act in this world: his station was once high, and our Saviour styles him a prince, John xiv. 30, "For the prince of this world cometh, and hath nothing in me." He is also frequently mentioned as having a kingdom; and in Matthew,

chap. iv. Satan offers the sovereignty of this world to our Saviour, provided he will worship him. And after the brief view just taken of the dark shades upon the face of this earth, can we do otherwise than allow the probability that Satan has a sovereignty in this world? Indeed we are frequently told so in Scripture; but our doubts as to whether we are to take a scriptural notice in the literal, or in a figurative sense, often leaves us in uncertainty. Yet our Saviour plainly tells us, that *his* kingdom is not of this world; and the daily prayer he teaches us, is to solicit for that kingdom of God which *is* to come.

By collecting the passages where Satan or the Devil is mentioned, it may be observed, that he fell from heaven with all his company; that God cast him down from thence for the punishment of his pride; that, by his envy and malice, sin, death, and all other evils came into the world; that, by the permission of God, he exercises a sort of government in the world over his subordinates—over apostate angels like himself; that God makes use of him to prove good men, and to chastise bad ones; that

his power and malice are restrained within certain limits, and controlled by the will of God; in a word, that he is an enemy to God and man, and uses his utmost endeavours to rob God of his glory, and men of their souls.

This malignant desire to rob God of his glory, and men of their integrity, is strongly exemplified in the Book of Job, whose history affords us a most encouraging instance of loyal resistance while under the pressure of sorrow, pain, and poverty, and at the same time shows what human nature was capable of after the fall, which was effected by subtlety only.

THIRD CHAPTER OF GENESIS.

THE symbol given us in this chapter, whereby we may all through the Scriptures trace the power of Satan, is the serpent. A serpent can cast its skin, a serpent can fascinate to destroy, and emits deadly poison from its mouth; the symbol, therefore, is of a very comprehensive nature, and to this being it is denounced at the 15th verse: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Between thy seed and her seed. Here are two seeds specifically mentioned by the Deity himself at the commencement of the Scripture account vouchsafed to us concerning the process to be carried on in the world after the curse of the earth. The woman's seed, we know, is corporeal; and the other seed, being put upon a footing with the woman's seed, must be the same. The wisest and the best of our commentators have received this communication

as one of the most momentous that we have; yet no further attention has been paid to the literality and scope of it, than by the admission that Satan and his agents have power to tempt the heart to evil. The power to influence the heart is an invisible power; but according to the word of God, in this communication, these two seeds can *bruise* each other. The incarnation of a spirit different from our own, cannot be a matter of difficult apprehension to a Christian, whose Saviour took upon himself our flesh; the same may therefore be effected for inferior spirits, as the tares sprang up in the *master's* field among the wheat; and if the prophecy is by human interpretation confined to a single seed of the woman (that is, our Saviour), still there must be the incarnation of a Satanic or serpent's seed, to bruise his heel, or the prophecy could not literally be fulfilled: yet our Saviour goes near to establish the belief of such an incarnation, when he says, John, chap. vi. 70, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?"

But the wonderful spread of religions upon earth that are either inimical to, or heedless of the re-

vealed God of Israel, indicates a larger proportion of Satan's seed ; and the tares which sprung up promiscuously among the wheat in the master's field are positively interpreted by our Saviour as the children of Satan, introduced by his cunning into the world. But we have so long been familiar with this chapter of St. Matthew, without looking upon any part of it as literal, that it may at first be difficult to view it in a new light ; yet it should seem that our Lord's own plain explanation, granted to the request of his disciples, should be decisive as to its real import.

Matthew, chap. xiii. 24. " Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

25. " But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. " But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. " So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

28. "He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ?

29. "But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them.

30. "Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

36. "Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field." [Explanation granted.]

37. "He answered and said unto them, He that soweth the good seed is the Son of man :

38. "The field is the world : the good seed are the children of the kingdom ; but the tares are the children of the wicked one :

39. "The enemy that sowed them is the devil : the harvest is the end of the world ; and the reapers are the angels.

40. "As therefore the tares are gathered and

burned in the fire ; so shall it be in the end of this world.

41. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

Two different sorts of people have been specifically mentioned : first, in the parable ; and, secondly, in the explanation. And the passage showing that, at the end of the world, the angels shall be sent forth to gather out of Christ's kingdom all things that offend, and them which do iniquity, must be allusive to more than one class of defaulters ; and may point at such as are offensive in their station upon earth, being *uncalled* ; and such as being *called*, have nevertheless done iniquity.

But our first business, after having read this chapter, and the answer given by our Lord to the inquiries made concerning the meaning of it, is to decide, in our own minds, whether that answer, so plain in its words, was a literal explanation by our Lord ; or whether the parable, after the explanation granted, *still remained* a PARABLE.

In the character of a common, but much interested

reader, I see no method by which I can fairly escape apprehending the answer as a literal interpretation, and explanation; for except the question whether different classes are meant, by *things that offend*, and them which do iniquity, there seems nothing left either for our inferences, doubts, or interpretations, it being itself an interpretation granted to the disciples. When they followed our Lord to intreat it of him, he answered and said unto them, “He that soweth the good seed is the Son of man; the field is *the world*; the good seed ARE *the children of the kingdom*” (that is, indubitably, the pre-eminent kingdom of God; and, of course, the children so called are esteemed the children of God): “*but the tares are the children of the wicked one; the enemy that sowed them is the DEVIL; the harvest is the END of the world; and the reapers are the angels.*” Can words be more explicit, if apprehended in the literal sense? Likewise the angels finally gathering out of the kingdom all things that offend, answers to another declaration of our Saviour, which seems to belong to this subject.

Matthew, chap. xv. 13. "But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up." That is, at the end, when two shall be in the field, the one shall be taken and the other left: two women shall be grinding at the mill, one shall be taken, the other left.

Jude, when warning people of those who would corrupt the faith once delivered to the saints, adds (as if in corroboration of the tares being sown by an enemy while men slept), verse 4. "For there are certain men crept in unawares, who were before of old ordained to their condemnation" (or proscribed.) And after the cursing of the earth, was not Satan's seed proscribed and sentenced to be at enmity with the woman's seed? and as to reality are they not put upon a footing with the woman's seed, and apparently are to contemperate with them in a state of warfare? and the confirming evidence of the New Testament gives us this encouragement, that, during the enmity and warfare, "greater is he that is for us than he that is against us." And St. Paul seems to sanction all the evidence that can be brought upon this subject, when he says, "We know that

the whole creation groaneth, and travaileth in pain together until now."

And although we may conceive that during this long travail and warfare, some greater cause than that of our individual trials is carrying on in the process, yet are we sufficiently given to understand, that when we accept the terms of the Gospel, and become the faithful soldiers of Christ, we are under his redeeming banners, at the same time working out our own salvation.

According to Bishop Horsley, all through the Psalms there is discoverable the plaintive strains of a divine personage supplicating God to relieve his suffering church or community of subjects during their warfare with persecuting, insidious, and powerful enemies, led on by a strong adversary who is to be overcome at last; and whose adherents (or seed) are, by the Bishop, recognised and pointed out in his translation of the Psalms, under the designations of the atheistical, the apostate, and the irreligious factions. And the early corruption of the Jews, the chosen people of God, even while under the guidance of his especially appointed servants, gives

assurance either of the immediate power of Satan over their hearts, or of the intermixture of his agents among them.

The symbol given us at the first, whereby we might all through the Scriptures trace the power of Satan, was the serpent; and if his seed are to be corporally upon earth, it is to be expected in the merciful scheme of information, that when they are adverted to, they also will be characteristically mentioned, that is, according to the symbol given of him. And in the New Testament we find John the Baptist thus addressing some of the corrupt sects of the Jews, who came to his baptism: Matthew, chap. iii. 7, "O generation of vipers, who hath warned you to flee from the wrath to come?" And in chap. xxiii. our Saviour, contrary to his usually mild diction, after prefacing eight verses with "Woe unto you, Scribes and Pharisees, HYPOCRITES," adds, at the 33d verse, "Ye SERPENTS, ye generation of VIPERS, how can ye escape the damnation of hell?" And there are other parts of the New Testament which show that our Lord considered the people he conversed with, as of the particular race of Satan.

In respect to the enmity of Satan's seed, we shall find that the haters of God are so frequently, and so emphatically, mentioned all through the Scriptures, as leaves room to think that more decided haters of God are often alluded to, than those who by dereliction and error have been estranged from him.

It is made apparent in the Book of Job, that there were people in those days who cursed God in their hearts; and Job (chap. i. 5) being in fear that his sons might have so acted, rose early in the morning, and offered burnt offerings according to the number of them all; for Job said, "It may be that my sons have sinned, and cursed God in their hearts; thus did Job continually:" and in the second chapter, Job's wife desires him to curse God and die. This incidentally shows that there was in those days an active spirit of enmity to God, in some classes of the people, and which could not be from sheer ignorance, because Job, the most eminent personage in that country, set them a perfectly good example. Apparently it must have arisen from original hatred of God, and at the same time

to the diabolical power so prominent in of the two first chapters; for of what could it have been to any one to curse God, there was another power acknowledged, to those who could be prevailed on to renounce might, in their desperation, resort? And this to have been the temptation held out to Job, afterwards alluded to by our Lord, Luke, chap. 14. "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." And against this power, and the cursers God, part of the second commandment seems called: "*I am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.*"

But our regular pursuit must be to ascertain from the early chapters of Genesis whether any further declarations or intimations in them, show a continuation of the subject of the two seeds, so far as to show the prosecution of it: for

although venturing upon this inquiry, I am fearfully aware of the great care there ought to be in forming any conclusions during the course of it, beyond what Scripture itself fairly leads the way to; and, according to the context, appears systematically to support, from the first chapters of Genesis to the latest books of the New Testament, in which the *called* and the *uncalled* people, the *elect* and the *non-elect*, the children of the *spirit* and the children of the *flesh*, are so distinctly and specifically mentioned. The *living* after the *spirit* and the *living* after the *flesh*, is a mode of contrast frequently made use of in Scripture for the purpose of conveying moral instruction; but the being *born* of the spirit, and the being *born* of the flesh, must mean a real difference of origin, that is, as certain a difference as there is between a grain of wheat and a tare.

In chap. xvii. of Revelations, which appears to describe the conflicts of the last times, there is mention, at the 8th verse, of those whose names were *not written in the book of life from the foundation of the world*. And, at the 14th verse of the

same chapter, there is further mention of a faction who will make war *with the Lamb*; and the Lamb shall overcome them, for he is Lord of lords, and King of kings, and they that are with him are *called*, and *chosen*, and faithful.

And what two descriptions of people so likely to be portrayed by the above verses, as the children of Satan's kingdom, opposed in enmity to the servants of God; or, as will be shown, the children of God's kingdom, descending from Adam and Eve.

The passages from the New Testament may seem premature in this early stage of the inquiry. But it may be useful to produce from some of the prophecies, which relate to the last periods of the world, proofs that *they* notice a race of men distinct from the servants of God; for although the passages adduced in this preliminary part of our inquiry, may not afford such strong evidence as those occurring in the gradual development will, they, nevertheless, may enable the hesitating reader to perceive, that we are not setting out in this exploring expedition without a prospect in view. That we may reach it, step by step, it will be necessary to return to the first

chapter of Genesis, where we find, at the 27th and 28th verses, that Adam and Eve were, upon their creation, blessed, and ordained to be fruitful and multiply, and replenish the earth. Eve, therefore, was subject to child-birth before the curse of the earth; but she did not conceive till after it. Observe, now, the words of the sentence passed upon her, which it would seem must have imposed some alteration in her state, or there would be no penalty inflicted by it. Now her *sorrow* proves that the sentence did contain an infliction. The first words of it are, "I will greatly multiply thy sorrow." Unto the woman he said, "I will greatly multiply thy sorrow and thy conception : in sorrow thou shalt bring forth children : and thy desire shall be to thy husband, and he shall rule over thee."

Eve was the first transgressor ; and it was to be expected that her sentence would be severe, and pregnant with alteration and future woe, according to the curse of the earth, whose altered state was now to bring forth thorns and thistles ; and, consonant to this, Eve was doomed to great sorrow, and a multiplied conception, while her attachment was

to be to her husband, who would rule over her. But wherefore her great sorrow, and wherein lies her punishment, if we are to make no further interpretation from the denunciation so solemnly passed upon her ? To child-birth she was subject at her creation ; nor can we suppose that the multiplied conception related to an increase of numbers, because the replenishment of the earth had been also previously ordained. But have we not here intimations of what mingled subjects can be produced, by the multiplied conception, in the *master's field* ? for these cannot be vague words in the mouth of the Deity while passing sentence. Nevertheless, we have hitherto considered the whole of Eve's doom, and sorrow, to have been fulfilled by the pains of child-birth. But the New Testament elaborately shows a much greater cause for sorrow, in the event of bringing forth *bad seed*, or children of the *flesh*, as well as children of the *spirit*, and by the same husband.

Romans, chap. ix. verse 6. " Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel :

7. "Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called.

8. "That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9. "For this is the word of promise, At this time will I come, and Sarah shall have a son.

10. "And not only this: but when Rebecca also had conceived by one, even by our father Isaac;

11. "(For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;)

12. "It was said unto her, The elder shall serve the younger:

13. "As it is written, Jacob have I loved, but Esau have I hated.

14. "What shall we say then? Is there unrighteousness with God? God forbid.

15. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. " So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17. " For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout the earth.

18. " Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19. " Thou wilt say unto me, Why doth he yet find fault? for who hath resisted his will?

20. " Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21. " Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. " What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction.

23. " And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24. "Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

25. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved."

No earthly crime was imputed to Esau in the Old Testament, which leaves us to the conclusion that it was his original nature that was offensive to God. He is, indeed, called the profane Esau, in Hebrews, chap. xii. 16; but his irreverence to God was the result of his original profanity; and his posterity, under the deeply branded name of Edom, are said, by Malachi, to be a people *against whom the Lord hath indignation for ever*; which confirms that his origin was bad. But the further proofs of that must be deferred till his own particular history comes under discussion; it only being mentioned here, to show that the New Testament proves that two seeds, as different as those of wheat and tares, may be produced by the same father and mother.

After the doom of the multiplied conception, the two first children of Eve were of natures so different,

that, without any alleged fault, God would not accept the offering of Cain, while, at the same time, he was favourable to that of Abel; upon which Cain, in pure *enmity*, slew him. And that Abel was true, good seed, and the intended seed of the woman, is proved by the 25th verse of the 4th chapter; where Eve, upon the birth of Seth, exclaims, "God hath appointed me **ANOTHER SEED** instead of Abel, whom Cain slew."

This is direct information; and does it not show that Cain and Abel were insomuch different seeds, that when *righteous* Abel was slain, another seed was necessary to supply his place, while Cain, from every inference that can be drawn, was bad *seed*? He was unacceptable to God from the first; he was a murderer from *enmity*; he was banished from the presence of the Lord, and excluded from Adam's genealogy. He also goes forth from the land where his parents dwelt, and enters a strange land, where he fears to be slain; but having a mark set upon him, as it were, to preserve him from the horrors of his brother's fate, he settles in that land; and building a city, called after his son Enoch, becomes

the head of a perfectly distinct line of people, whose genealogy, commencing with himself, is given in this chapter.

Thus it appears, that we have great reason to suppose that from the beginning of the world—but after the curse of the earth and the denunciation of the multiplied conception—both bad and good seed have been born upon the earth, and from the same two parents.

The form and circumstance of Cain's being omitted in Adam's genealogy, is so far conclusive against him as good seed, that I cannot but produce it here for consideration.

Chap. v. 1. "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

2. "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

Cain's affinity, congeniality of mind, and like-

ness in his deeds to Satan, is thus marked in the New Testament: 1 John, chap. iii. 12. "Not as Cain, who was of that wicked one, and slew his brother."

And our Saviour, when addressing those Jews who sought his life, says, John, chap. viii. 44. "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning." Again, in Jude, Cain is thus alluded to: verse. 11. "Woe unto them, for they have gone in the way of Cain."

All further mention of the serpent's seed seems to cease from the third chapter; but in the very next there succeeds this remarkable history of Cain and Abel, which (except for their being examples of good and bad seed) seems of so little consequence to the general scheme, that the question has been asked, why it was ever introduced into the concise system of Scripture history? Abel ceases to be, without leaving any posterity; and Cain is omitted in Adam's genealogy; he also is banished from the presence of the Lord; and goes forth from his parents into another land; while the

production of good seed again takes place in the person of Seth.

It therefore does seem a matter of surprise, that Cain and Abel, two persons of such little relative consequence, should have been made so prominent at the commencement of this otherwise concise outline of heavenly communication, if neither of them were to be of any particular account in it. But can the peculiar narrative of Cain and Abel be merely an episode in the work of the Deity? is it not rather (according to the method and latitude which the language of Scripture assumes) an obscured or varied link of the same chain of narration which first announced the course of Satan's seed upon earth? a course so important to our own, as to cause a perpetual warfare, which renders it probable that we are to have further information concerning it; and would not such information follow with regularity and consistency in the next chapter (the fourth) where Cain's birth, history, and accursed state are revealed?

The ancient Eastern writers, both Jews and Arabians, affirm, from tradition, that Seth and his

family kept strictly apart from Cain and his family ; and the before-cited stigmas of the New Testament confirm such traditions by the decided condemnatory opinions expressed respecting Cain by the inspired writers of that volume.

Verse 17. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

This curse of the earth as a punishment, and the doom of Adam to sorrow for all the days of his life, must incline us to look forward with apprehension for the particular consequences which are to produce such lasting sorrow, both to Adam and his wife; for the briars and the thistles are mentioned only in a subsequent verse, and appear but a slight addition to the great malediction, which, according to the wrapt methods of Scripture, was in all probability pregnant with greater woe than the growth of briars could occasion. Toil and sweat of the brow would be the natural consequence of their prevalence; but sorrow is from the

heart, and the bitterest species of it is remorse when degradation and punishment succeed voluntary guilt. Adam and Eve had been sole possessors of the ground, once destined to nourish the pure seed alone, and afford a blessed abode to the happy—but now accursed; and the denunciation passed, that Satan's seed should be participators of it: and we shall see, that such a race did succeed, as filled the earth with violence, and, by mixing with the *good seed*, caused the deluge. But whether the great prevalence of sin and violence arose from an influx of Satan's seed, or from his power to corrupt the heart, still it was brought on by the fall of our first parents; and as they lived many centuries to behold the woe of it, we need not seek any farther for the fulfilment of their doom to sorrow, for all the remaining days of their lives. Yet there is every reason to conclude, that their hearts continued loyal to their Creator, and that they were penitent; for it appears that they brought their children up in the habit of making sacrifices unto the Lord; nor did they, like Cain, make any ferocious answer to God.

Adam himself had been taught of the Lord, and

lived after the birth of Seth eight hundred years, to confirm the instructions to the *good seed*; and in that line we find Enoch, who walked with God three hundred years, and then was translated: finally, before the flood we meet, in the same genealogical line, Noah, a just man, perfect in his generations, and a preacher of righteousness.

Thus, taking the early chapters of Genesis in the literal sense, the common reader must perceive that the line of Cain was evil; but that in the true line of Adam and Seth, loyalty to God, and a right apprehension of his will, was the guidance of their lives.

In the third chapter of Luke, Adam is called the son of God; and in Exodus, chap. iv. the children of Israel, who were perfect in their generations from Noah to Abraham, Isaac, and Jacob, are in the aggregate called *my son*; verse 22. "And thou shalt say unto Pharaoh, Thus saith the Lord, *Israel is my son*, even my first-born."

Isaiah, chap. xl. verse 11. "Thus saith the Lord, the holy One of Israel, Ask me of things to come concerning my sons, and concerning the work of my hands, command ye me."

In Job the sons of God are *incidentally* mentioned; also in several other parts of the Old Testament. And when, in the long subsequent elucidations of the New Testament, we are informed that there are people in the world *born* of the *flesh*, and other people *born* of the *spirit*, the latter, we may fairly infer, are of that species which in the Old Testament are called the *sons* of God. But that term also occurs in the New Testament; Romans, chap. viii. 19. "For the earnest expectation of the creature waiteth for the manifestation of the *sons* of God." And in many other passages the term *sons* of God appears.

But Cain, who was stained by the blood of the first murder, cursed from the earth, banished from the presence of the Lord, and omitted in Adam's genealogy, we never can suppose was allowed that title, or that his descendants would be eligible to bear it. Cain was *wroth with God*, and we never hear of his penitence afterwards. It was, therefore, to be expected that there would spring from him, in the land of his banishment, an untaught and rebellious race of *men*, who would *hate God*, and who would either receive some line of demarcation, or

some denomination, that would, though not too obviously, distinguish them from the acknowledged *sons of God*; and Cain being, as we must apprehend from the regular series of information concerning him, *born* of the flesh instead of the spirit, and therefore inferior in his collateral line, and partaking more of the nature of man than of God, it follows naturally that his descendants, in process of time, would be appropriately termed the *sons of men*, in contradistinction to the sons of God.

Verse 26. "And to Seth, to him also there was born a son; and he called his name Enos: then began *men* to call upon the name of the Lord;" or, as it is noted in the margin of some Bibles, "began to call themselves by the name of the Lord." Others translate it, "Then men began to be called by the name of the Lord;" and others, "That then *men profaned* in calling upon the name of the Lord." The Hebrew word is ambiguous, signifying either to begin, or to profane. But none of these significations can make the thing alleged applicable to Adam's immediate family; for this calling upon

the name of the Lord is recorded as something *new*, and as taking place in a certain party *after* the birth of Enos; and Adam, who was instructed of the Lord, and brought up his children to sacrifice unto him, and from whom descended the righteous line of Noah, most assuredly always *had* called upon the name of the Lord. Neither Adam nor Seth was ever banished from his presence, and they were avowedly termed his *sons*; who then could those men be that did not begin either to call upon the name of the Lord, or to be called by his name, till after the birth of Enos? Need it be added, that Cain's race only could be those *men*; and that if no penitence or atonement preceded their calling themselves by the name of the Lord, that that act was in them **PROFANE**. Thus in every way in which the above 26th verse can be translated, it is exclusively applicable to Cain's lineage, and not at all to Adam's line.

And in continuation of the chain of evidence, which appears to have extended through the foregoing chapters, there will be found in the next (the sixth) a strange or an estranged race of people,

emphatically termed the children of *men*; while there is, at the same time, another line of people, as *emphatically* and as *exclusively* termed the *sons*, or the children, of *God*; and Adam's line, we have seen, are ~~always allowed that title when they remain perfect in their generations.~~ ~~How they could become imperfect in their generations,~~ it may be useful to show.

In this preface to that chapter, Noah is mentioned as perfect in his generations, which indicates that there was *at that time* a liability to contamination in their generations by improper alliances; and the daughters of the strange *men* in the next chapter are most explicitly and peremptorily declared to be improper mates for the sons of God: hence it becomes evident, that the offspring of one of the sons of God allied to one of the daughters of *men*, cannot be esteemed perfect in his generations.

SIXTH CHAPTER OF GENESIS.

1. "AND it came to pass, when MEN began to multiply [observe it is *men*, not the *sons of God*, which are here spoken of, as the next verse proves beyond all controversy] on the face of the earth, and daughters were born unto them,

2. "That the sons of God saw the daughters of MEN, that they were fair; and they took them wives of all which they chose."

If the terms employed in the above verses are to be looked upon as figurative, we must allow that they are figurative of we know not what; but if the language is allowed to be literal, and to mean what it says, then are we undeniably informed of two separate and different sorts of people, the one acceptable to God, and the other offensive in their natures; but having coalesced, they are collectively termed *man* in the following verse.

Verse 3. "And the Lord said, My spirit shall not always strive with *man*, for that HE ALSO is

flesh; yet his days shall be an hundred and twenty years."

Do not the remarkable words, *for that he also is flesh*, concur with the supposition that alien and unwelcome spirits had become participators in the flesh; and what power but that derived from the denunciation of the multiplied conception could enable bad seed to become incarnate in the master's field, the world? And nothing can be more evident than that the people called *men* in this chapter are considered as *inimical* to God, and a race with whom his spirit strives; but that cannot rationally be supposed of Adam's, or of Seth's selected line, which is traced down in righteousness to Noah.

These strange people are well-favoured, and no doubt acute; as in the distinct genealogical line of Cain we first find "the father of all such as handle the harp and organ," also the "INSTRUCTOR of every artificer in brass and iron;" and the New Testament informs us, that "the children of this world," that is, the children of the flesh, "are in their generations wiser than the children of light." The matter of this chapter cannot be vague information, as the alleged transgression is followed

iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay."

The above is a clear corroboration of the information given in the sixth chapter of Genesis concerning two distinct sorts of people, and evidently without design, by a prophet long subsequent to Moses. It is prefaced, at the 28th verse, by the declaration, that "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the **LATTER DAYS.**"

This shows to what a late period the *men*, emphatically so called, remain upon the earth. And in the Revelations they are several times mentioned, being there also *emphatically* termed *men*.

As a common reader, I cannot but apprehend the 43d verse of Daniel (chap. ii.) as a literal explanation of that foregoing part of the prophecy which relates to two different sorts of people upon earth. The sixth chapter of Genesis clearly described a race of men who were positively adverse

to God, and striving against him ; also a corrupted world, although the sons of God were evidently intermixed in it. And as we are apparently allowed to scan all the information that is avowedly given to us, may we not, without presumption, conjecture that our Creator and Preserver, having purged the earth from its extreme corruption, by the flood, would not again permit of such a *preponderance* of evil as brought it on ; but that the Satanic race, which was still to contemporate with the posterity of Adam and Eve, would be more *restricted* : and we find, that of the three sons of Noah, who were to replenish the earth, two of them were, according to his paternal blessing and prophecy, to be within the pale and ordinance of the *blessed God of Shem* ; while *Ham*, the third son, remains unnoticed by his father ; and there rises up in his family a youth who, bearing a name somewhat similar to that of *Cain* (Canaan), like Cain also goes forth into the new world, under a curse : *Cursed be Canaan.*

Is there not reason to pause upon these *recorded* events, and to consider whether the origin of this youth may not be the cause of the malediction ?

for all commentators have found it a subject of unrequited inquiry, why Noah should curse Canaan for the fault of his father. Also it becomes a question, why Canaan alone should receive the curse, when he had three brothers apparently under the same circumstances as himself? for certainly he does appear to be abruptly, mysteriously, and exclusively marked by it. Nevertheless, as we proceed to further times described in Scripture, and corroborated by profane history, we shall find, that although his brothers were not marked by a curse, yet that the descendants of Cush, in Nimrod and the Babylonians, and those of Misraim, in the Egyptians, prove to be nations and people of a spirit and religion totally differing from, and to this day inimical to, that ordained of God to take its course in the two elder brothers, Shem and Japhet, who are evidently favoured of God. And why the brothers of Canaan, so as to include Ham's whole progeny, should be excluded from that favour, and continue without the pale of the blessed God of Shem, remains to be accounted for.

Genesis, chap. ix. 18. "And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japhet: and Ham is the father of Canaan."

The 22d verse also begins with the same *notification*: "*And Ham, the father of Canaan.*" Thus Ham appears to be more noted, upon account of being Canaan's father, than on his own account. None of the sons of Japhet or Shem are mentioned in such a remarkable manner; and as it occurs in two separate places, there must be some particular cause for it. Noah himself is carefully mentioned at the ninth verse of the sixth chapter, as perfect in his generations; that is, as we must suppose from the whole tenor of the chapter, unmixed by his forefathers with those reprobate daughters of *men* described therein.

But had his sons kept perfect from that society of the old world from which they were so recently separated? Ham is shown to have been devoid of all respect to his father; he, therefore, had little to deter him from falling into the antediluvian transgression, of taking a wife in the forbidden line. And when we find Canaan *cursed*, we know not *why*,

the thought will occur, that he might be *imperfect* in his generation, or that Noah was conscious of some evil in his origin; for Noah having been declared a *just* man, and favoured by an intercourse with God, we must conclude knew, that when he cursed Canaan, he did what was fitting to be done; and that there was some cause which rendered Canaan and his descendants unworthy to mix upon terms of equality with the descendants of Japhet and Shem, in the line of which latter our Saviour was to come—*Blessed be the Lord God of Shem.* And if for these reasons the probability of Canaan's bad descent is admitted, the case of his brothers must be the same; and although apparently not quite so obnoxious as himself, such a descent would account for the circumstance of their posterity remaining so constantly beyond the pale of either the Jewish or the Christian religion, as the people of Babylonia and the Egyptians have done.

Verse 24. "And Noah awoke from his wine, and knew what his younger son [Ham] had done unto him.

25. "And he said, Cursed be Canaan : a servant of servants shall he be unto his brethren.

26. "And he said, Blessed be the Lord God of Shem ; and Canaan shall be his servant.

27. "God shall enlarge Japhet, and he shall dwell in the tents of Shem ; and Canaan shall be his servant."

The obvious fulfilment of this prophecy is one of the standing miracles.

When Ham journeyed to his settlement in Egypt, it is natural to suppose that Canaan followed his course towards that country, till he reached the well-known land to which he gave his name (Canaan) ; but his descendants in that country were ever considered as obnoxious to God, by those who knew his will ; and as far as the genealogies are preserved in Genesis, none of the true race of Abraham were ever permitted to intermarry in the line of Canaan.

Abraham (Genesis xxiv. 3.) says to his servant, "And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of

the Canaanites, among whom I dwell." "And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" This solemn determination of Abraham, and the abhorrence expressed by Rebekah against her son's marrying in that line, looks very like the disapprobation shown to those matches which took place, as mentioned in the sixth chapter, between the sons of God and the daughters of *men*, and the disapprobation, it must be remembered, was from God himself. And we further find, in St. Matthew, chap. xv. that when a Canaanitish woman made supplication to our Saviour, he passed her by in silence, till her continued cries called forth this answer: "It is not meet to take the children's bread, and cast it to the dogs." Which showed the estimation in which the Canaanite was held by him. Nevertheless, by the evincement of faith and worship, the woman was finally listened to, and obtained the object of her prayer; and *mercy* shown to one so far beyond the pale of

election, gives hope to all sorts and conditions of men. Many parts both of the Old and New Testament confirm this hope, in direct terms; none but the great inimical spirit appears to be destined to perdition.

In the sixth chapter, verse 4, which treats on subjects before the flood, it is said, "There were giants on the earth in those days, and also AFTER that." When, therefore, *after* the flood, we find in and about the land where Canaan settled, whole districts of giants, as the Rephaim, the Anakims, and the Emims; does it not still concur with the apprehension, that they were descended from one of those offensive alliances described as producing giants? And this apprehension seems countenanced by the command of the Deity given to the Israelites, to destroy the Canaanites; according with which command, the giants so frequently mentioned in Scripture, and by ancient authors, are no more found upon the earth; but they were ever described as men of violence, and without principle. Goliath was of an idolatrous race, and *cursed David by his gods*. Giants, also, in the Alkoran, are supposed

to be genii; which proves that, in remote times, they were considered as a peculiar species of the human race.

Much learning has been employed to do away the meaning of the word giant; but why should we scruple to conclude, that the words of Scripture, in the various chapters where giants are mentioned, really mean what the import of the word is usually taken to be, and especially when the context, according to the literal sense, bears us out in that conclusion?

The giants mentioned in the sixth chapter are not said to be of *immense* size, nor is there any reason to suppose they were so: but Moses, in giving us information concerning a wicked set of men, which by intermixture with the people of God brought corruption among them, adopts the method of relating such characteristical attributes of their persons and dispositions, as might, with certainty, show that they were a distinct race of people; and why should we wish to nullify this direct information? There are many vestiges of giants mentioned in profane history, and several

nations now existing that differ very much in size from each other. Modern benevolence has also accused the Israelites of unwarrantable cruelty and injustice, for conquering and driving out the Canaanites from Palestine; instead of viewing the wars of Joshua as acts of obedience to the divine command, concerning a most wicked people, some of them inhabiting Sodom and Gomorrah.

In the tenth chapter of Genesis, verses 15, 16, 17, and 18, the generations of Canaan are given; and in the latter part of verse 18, it is said, "and afterwards were the families of the Canaanites spread abroad."

This allows of their migration to Africa, where, in the first noted instance of prophetic servitude visited upon the Canaanites, we find them left in slavery to the Romans, by the sad and *acknowledged* fate of Carthage. And, secondly, the long continuance of the slave trade need scarcely be mentioned, to the readers of Scripture, as a fulfilment of Noah's prophecy upon Canaan. Nevertheless, it ought to be remembered with fear, that there were other sons of Ham, who, from Egypt,

spread into Africa, and who were not under a curse; so far from it, that when they came forth from the ark, they, with Noah, had received a general blessing, as replenishers of the earth. And as we cannot at all distinguish between the descendants of Canaan, and those of his other African brethren, the greater care and humane treatment ought to be exercised toward those victims which rapacity throws into our hands, lest they may not be of the lineage destined to servitude; and even if they were, the Deity, in a somewhat similar case, thus forewarns people against taking advantage of those who are under his rod.

Zechariah, chap. i. 15. "And I am very sore displeased with the heathen that are at EASE: for I was but a little displeased, and they helped forward the affliction."

Vengeance is mine, saith the Lord; and, in all probability, great woe will be to them who think to take it out of his hands. Cain was under a curse; but the Lord denounced that a seven-fold vengeance should be taken on any one who slew him.

ELEVENTH CHAPTER OF GENESIS.

1. "AND the whole earth was of one language and of one speech.

2. "And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3. "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5. "And the Lord came down to see the city and tower which the children of *men* builded.

6. "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7. "Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8. "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

The will of God, well known to Noah, was, that his family should overspread and replenish the earth; therefore, after the offence of Ham, and the *curse* inflicted on his *son*, it is natural to conclude, that as the progeny of Noah's sons increased, and divisions began to be appointed, an earlier separation would take place in the tribe of Ham, from the jurisdiction of Noah, than in any of the other tribes. Noah lived three hundred and fifty years after the flood, and there is no mention of his name in this chapter; but Nimrod, the grandson of Ham, we find in the preceding chapter, built a city in this land of Shinar, and was proverbially, like the giants of old, a *man of renown*; and he, according to the common apprehension of the context of the ninth, tenth, and eleventh chapters, must have been originally the chief of his party, who appear

to be striving against God ; because, instead of proceeding to overspread the earth, as he commanded them, they determine to *settle* in the land of Shinar, to make themselves a *name*, and to build themselves such a tower and city as they might always resort to, lest they might be spread abroad and scattered over the earth. Nothing of this sort of opposition to God's will can be supposed to take place in any community led on by righteous Noah, or either of his approved sons ; but Ham's grandson, Nimrod, whose name in the original language means rebellious, is also described in the tenth chapter by those Hebrew words which may be differently interpreted, and some render them, that *he was rebellious* before the Lord : he therefore was very likely to engage in such a scheme, and the context seems to bear this out both in respect to himself and the whole party called the *children of men*, at the fifth verse ; as their intentions appear to be so offensive to God, that he descends and confounds their language, and they left off to build the city, and from thence did *the Lord* (what most they feared) *scatter them abroad upon the face of all the*

earth. But the name of their tower, and the name of the city which Nimrod built (Babylon), lives in profane history to the present day; and is continued all through the Scriptures, down to the Book of Revelations, where, in both a retrospective and prophetic view, it is thus written—"Mystery, Babylon the Great, the MOTHER of harlots and abominations of the earth." All history shows that the idolatries of the East first sprang from Babylon; their god Belus had a long and extensive reign; and there is a portion of the fifth chapter of Zechariah which seems the prototype of the above declaration from the Revelations.

Zech. chap. v. 5. "Then the angel that talked with me, went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6. "And I said, What is it? And he said, This is an ephah that goeth forth. He said, moreover, This is their resemblance through all the earth.

7. "And behold, there was lift up a talent of lead; and this is a woman that sitteth in the midst of the ephah.

8. "And he said, This is wickedness; and he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof.

9. "Then lift I up mine eyes and looked, and behold, there came out two women, and the wind was in their wings (for they had wings like the wings of a stork), and they lift up the ephah between the earth and the heaven.

10. "Then said I to the angel that talked with me, Whither do these bear the ephah?

11. "And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base."

This seems to confirm all that Scripture and profane history have related concerning the early abominations of Babylon; from whence flowed all the first corruptions of the earth after the deluge.

We next come to Egypt, where Ham, and his son Mizraim's posterity, became great, and the works left behind them are of renown, like the works of giants; but they knew not the Lord. Exodus, chap. v. 2. "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? *I know not the Lord.*"

And the radical difference between the Israelites and the Egyptians is thus shown at the twenty-second and twenty-third verses of the preceding (fourth) chapter. "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold I will slay thy son, even thy first-born."

The words *my* son, and *thy* son, from the mouth of God, prove the original difference between the Israelites and the Egyptians, and very much favour the drift of this inquiry concerning different seeds upon the earth. In Ezekiel it is said, Egypt shall be the basest of the kingdoms; and is it not at this day, in respect to morals, religion, and the general subjection of the country, of the basest description? Thus Ham's descendants (including those other sons which are said to have spread into Africa) appear invariably to have acted either in a state of actual defiance, or at least of non-allegiance, to the God of Adam, from the foundation of Babel to the present Mahometan and Pagan state of the great peninsula of Africa, which chiefly

contains them ; and has, from its boundaries of the sea, kept them in the main from incorporating, or mixing upon terms of equality, with their brethren, the descendants of Shem and Japhet, for the space of four thousand years from the date of Noah's prophecy.

The enmity of the Africans, and their disposition to murder an unprotected Jew or Christian, is well known ; but they are favourable to Mahometans.

ISAAC AND ISHMAEL.

WE now come to some remarks upon those patriarchs, whose character and circumstances are more particularly dwelt upon, than we can suppose the concise method of Scripture narration would do, unless they were each the fountain head of an important lineage; the progressive state of which was meant to be kept in view, till time, and the explanations of the New Testament, should prove how fraught they originally were with intimations of some of the great events which have happened in the world.

Genesis, chap. xxi. 9. "And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking.

10. "Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac.

11. "And the thing was very grievous in Abraham's sight, because of his son.

12. "And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

13. "And also of the son of the bond-woman will I make a nation, because he is thy seed."

Moses has shown that Noah was perfect in his generations; and from Noah's approved son, Shem, Abraham's descent is carefully given; his promised son, Isaac, therefore, by a free-woman, must, according to all that has been shown, from both the Old Testament and the New, be considered as one of the sons of God: but Ishmael his brother, although he received a blessing from God, is clearly marked as of an inferior nature to Isaac, even in the Old Testament,—First, by his descent on his mother's side; secondly, by his own marriage with an Egyptian, which still keeps his posterity in the line of Ham; and, thirdly, by the declaration of Sarah, that he should not inherit with her son; which declaration must be looked upon as pro-

phetical in respect to his posterity, because it is immediately approved of by the Lord ; and the subject resumed with confirmation in the New Testament more than a thousand years afterwards.

Galatians, chap. iv. 22. " For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23. " But he who was of the bond-woman, was born after the flesh : but he of the free-woman was by promise.

28. " Now we, brethren, as Isaac was, are the children of promise.

29. " But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now."

At the twenty-third verse, all that has been conjectured concerning a radical difference of origin seems confirmed, and Ishmael is declared to be born after the flesh, while the Jews, the sons of God, are recognized as the children of the promise.

Verse 30. " Nevertheless, what saith the Scripture? Cast out the bond-woman and her son : for the

son of the bond-woman shall not be heir with the son of the free-woman."

If Sarah's declaration that Ishmael should not inherit with Isaac had only appeared in the Old Testament, it might have passed as an instance of the selfishness of a mother; but when it is thus resumed in the New Testament, it assumes a more serious aspect, and demands our attention; for what was in the Old Testament called the word of Sarah, is here stated to be the word of Scripture; and the posterity of the two brothers being distinct in the world at this day, the fulfilment of Sarah's prophetic declaration concerning them may also be distinctly judged of. The Jews being still, notwithstanding their degradation, in full possession of the covenant of their forefathers, while Ishmael's posterity, the Arabians, are more devoid of the power to inherit with them than ever, by their adoption of the Mahometan religion. And thus are Sarah's prophetic words completed, and the son of the bond-woman is *not* heir with the son of the free-woman.

And that these two predicted nations should have

been so long kept distinct from other nations, the one under dispersion and the other by continuing undiminished in its primordial station, must have been for the purpose of finally manifesting the foreknowledge of Scripture by their fulfilments of the prophecies therein related of them.

JACOB AND ESAU.

BUT quitting for the present the course of Ishmael's posterity seated in Arabia, we must follow that of Isaac in the two branches of Esau and Jacob.

Genesis, chap. xxv. 19. "And these are the generations of Isaac, Abraham's son: Abraham begat Isaac.

20. "And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21. "And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22. "And the children struggled together within her; and she said, If it be so, why am I thus? and she went to inquire of the Lord.

23. "And the Lord said unto her, Two nations

are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

It must be kept in mind, that this answer from the Lord himself was given *after* the struggle, the extraordinary struggle, had taken place.

Two nations, and two manner of people, that is, two nations totally distinct, and as we shall find separated by enmity, for ever.

In Isaac the promised seed was to be called; and it surely has appeared, that both *bad* and *good* seed are in the world; discrimination is therefore necessary upon this important occasion; and the circumstances preceding the birth of Esau and Jacob are of so extraordinary a nature, and so laid out for observation, that our apprehension is immediately awakened; for we cannot suppose that the current of Scripture information would be arrested in its course to notice the movements of these children in the womb, unless from that movement (or *displacing*) some alteration in the primogenitureship would ensue; and in those days

the eldership and birth-right conferred some mystic benefits. We may therefore rest assured, that God would eventually bestow them where they were originally meant to be given, notwithstanding the most cunning devices of Satan, in the struggle to displace the promised seed.

In the first instance of good and bad seed, the bad seed, Cain, slew the good seed, Abel; and, apparently, in this instance, where the promised (good) seed (wheat) is sown, a tare is sown beside it, and, when full grown, entertains the purpose of *slaying his brother*, Jacob. Is not this *enmity between the two seeds*?

The Lord hated Esau from the womb to the time that his posterity became a nation, but a nation against whom the Lord hath indignation *for ever*.

Malachi, chap. i. 1. "The burden of the word of the Lord to Israel by Malachi.

2. "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob,

3. "And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4. "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever.

5. "And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel."

Genesis, chap. xxv. 24. "And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25. "And the first came out red, all over like an hairy garment; and they called his name Esau.

26. "And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them."

The nation of Jacob has been the chief subject of prophecy, and under the observation of all civilized people for some thousand years ; and to show that Esau and his nation are also of importance, and especially to be held in remembrance, we are no less than five times warned in one chapter, (Genesis xxxvi.) that *Esau is Edom*, and the father of the *Edomites* ; and this was necessary, as several of the prophets did not begin to prophesy concerning Esau's posterity, till above a thousand years after his personal appearance upon earth ; so that without this remarkable repetition, and strict evidence, the identity of Esau's descendants might have been disputed in the prototypes of the prophecies relating to the latter times ; and the more especially as it will appear that his posterity, power, or nation, will at times be obscured from the observation of the world.

Genesis, chap. xxxvi. 1. " Now these are the generations of Esau, who is Edom.

8. " Thus dwelt Esau in mount Seir. Esau is Edom.

9. " And these are the generations of Esau, the father of the Edomites, in mount Seir.

19. " These are the sons of Esau, who is Edom, and these are their dukes.

43. " Duke Magdiel, duke Iram : these be the dukes of Edom according to their habitations in the land of their possession : he is Esau, the father of the Edomites."

But we must return to chapter xxv. : *and the elder shall serve the younger* ; which is still very remarkable, because the birth-right would then be in the hands of the one which was to *serve* ; this is as yet inexplicable, because in those days the birth-right was considered " as an holy thing, not only because the priesthood was annexed to it, but also because it was a privilege leading to Christ, and a type of his title to the heavenly inheritance." It was therefore an object of great consequence ; and from the *recorded struggle* in the womb, and the subsequent circumstance of Jacob's laying hold of Esau's heel in the birth, we may conceive that Jacob then laid claim to the primo-

genial state, which the predicted **STRENGTH** of Esau had, in the struggle in the womb, displaced him from. Esau was born *red*, a colour never characteristic of innocence in the Scriptures, but, on the contrary, emblematic of the deepest sin; and this colour is farther attached to him by different means, as will appear.

27. "And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

28. "And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob.

29. "And Jacob sod pottage: and Esau came from the field, and he was faint.

30. "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom [that is, *red*].

31. "And Jacob said, Sell me this day thy birth-right.

32. "And Esau said, Behold, I am at the point to die; and what profit shall this birth-right do to me?

33. "And Jacob said, Swear to me this day ; and he swore unto him : and he sold his birth-right unto Jacob.

34. "Then Jacob gave Esau bread and pottage of lentiles ; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birth-right."

In this manner did Esau acquire the branding name of *Edom*, or red, by eating that same red pottage for which he sold his birth-right, confirming it with an oath ; and thus Jacob either gained, or regained, the birth-right : but independently of all inference, Jacob evidently prized the birth-right, and Esau, according to Scripture mention, *despised* it ; that which led to Christ was *despised* by him ; and the New Testament corroborates this by calling him the profane Esau. Nor do we hear of any instance of his piety ; on the contrary, when he sold his birth-right, he did eat, and drink, and got up, and went his way, without expressing any regret at having parted with it ; and at the thirty-fourth verse of the twenty-sixth chapter, it will be found

that he took two wives from the forbidden race, verse 35. "which were a grief of mind unto Isaac and to Rebekah."

We know not the extent of Rebekah's information when she went to inquire of the Lord, nor the result of her own reflections upon the extraordinary struggle in the womb, and the peculiar circumstances attending the birth of these children; but by her subsequent conduct in resolutely excluding Esau from his father's prime blessing, and saying fearlessly to Jacob, when he remonstrated, "Upon me be the curse (which you apprehend)—my son, only obey my voice," did she not prove that she knew Esau was not eligible to receive the prime blessing? For we cannot suppose that a woman of an approved race, and so far pointed out as the destined wife of Isaac, by divine interference, that the sworn servant of Abraham, when he saw it, bowed his head and worshipped the Lord—we cannot surely suppose that such a woman, and one also that had received an answer from the Lord concerning these children, would practise unauthorised

duplicity in order to divert the prime blessing from the person, to whom, in the usual course of things, it would have belonged.

In respect to Isaac's dereliction, it must be recollected that he was so old that he could not see; he therefore, from the infirmities of age, forgetfulness, or undue partiality, or even from ignorance of the existing circumstances, might err in his choice of the person on whom to bestow the blessing; but in the fortieth verse it is shown that upon *consideration* he chose to confirm what he had done.

Genesis, chap. xxvii. 14. "And he went, and fetched, and brought them to his mother: and his mother made savoury meat such as his father loved.

25. "And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26. "And his father Isaac said unto him, Come near now, and kiss me, my son.

27 "And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him,

and said, See, the smell of my son is as the smell of a field, which the Lord hath blessed.

28. "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

29. "Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30. "And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31. "And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32. "And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born Esau.

33. "And Isaac trembled very exceedingly, and

said, Who, where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34. "And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father."

We are at first inclined to pity Esau, when we read of his exceeding bitter cry; but that, when we consider the context, could only have been excited by sorrow for the loss of pre-eminence which the blessing might have given him.

37. "And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants: and with corn and wine have I sustained him: and what shall I do now unto thee, my son?"

38. "And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lift up his voice, and wept.

39. "And Isaac his father answered, and said

unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

40. " And by thy sword shalt thou live, and shalt serve thy brother : and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41. " And Esau hated Jacob because of the blessing wherewith his father blessed him : and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

42. " And these words of Esau her elder son were told to Rebekah : and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43. " Now therefore, my son, obey my voice : and arise, flee thou to Laban my brother, to Haran.

44. " And tarry with him a few days, until thy brother's fury turn away ;

45. " Until thy brother's anger turn away from thee, and he forget that which thou hast done to him : then I will send and fetch thee from thence.

Why should I be deprived also of you both in one day ?

46. " And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth : if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me ?"

These daughters of the land, it must be remembered, were descended from Canaan, who lay under a *curse*, and into whose line Esau had disobediently married, to the grief of his father and mother.

In some respects, the separate blessings bestowed upon the two brothers, resemble each other. The fatness of the earth, and the dew of heaven, are alike afforded to each ; but the exceeding trembling of Isaac, when he knew not to whom he might have given the first blessing, proved that he considered it as of great importance. *Corn* and *wine* do not seem things of any particular consequence in Jacob's blessing. Yet when Isaac recapitulates the blessing to Esau, he does not omit them, as if they were of minor consideration, but says, " With corn and wine have I sustained him, and what shall I do now

unto thee, my son ?” The corn and wine, therefore, must be held in remembrance ; and the more especially, as Jacob, in the future blessing he gives to his son Judah, adverts to wine as a part of his portion ; and our Saviour and the Jewish nation are in several parts of Scripture prefigured by the vine. When the harvest of the earth is reaped, in the fourteenth chapter of Revelations, the reaping of the earth, and gathering of the vine of the earth, are each performed by a different angel : and as these two ingatherings are distinct, so, we must infer, are the people to whom they relate.

Genesis, chap. xxviii. 1. “ And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2. “ Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

3. “ And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people ;

4. "And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5. "And Isaac sent away Jacob; and he went to Padan-aram, unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6. "When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7. "And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8. "And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9. "Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife."

Thus Esau is shown to be incorporated with Ishmael, who, though blessed of God as a great

nation, has been carefully noted as born after the *flesh*, and who married into the line of Ham. Care also is taken to mark to us the different principles upon which the two brothers contracted their very different alliances; Jacob from pure obedience, and Esau from grievous disobedience, in the two first instances; but when he saw that Jacob was approved of by his parents because he took not of the Canaanitish women, he, in order to obtain some share of approbation, took another wife, but even she was not within the line of the heavenly inheritance; from which we may infer, that there was a positive bar against it.

This third wife was Mahalath the daughter of Ishmael, whom Sarah had declared should not inherit with Isaac. All Esau's wives are thus shown to be without the pale of the heavenly inheritance, and upon what account can we suppose that Scripture would be so particular in mentioning who Esau's three wives were, unless it was at the same time to denote in what line his posterity was to be considered.

This daughter of Ishmael is also twice mentioned

as the sister of Nebajoth, Ishmael's eldest son ; which peculiarity of twice adverting to her brother's name, may be a leading intimation of what is most probable, that Esau's descendants by her might, by way of distinguishing them from his descendants by his other wives, be termed *Nabatheans*. The mountains of Seir traversed a part of Arabia, and from thence might Esau's descendants by Nebajoth's sister have spread into the interior of that country under the name of Nabatheans, while losing their own as Edomites ; and it is certain, that in the early part of the Christian era the Edomites began to be forgotten as a people, and also that several tribes in Arabia were known to history under the denomination of Nabatheans ; for we should not be justified in concluding that Esau's posterity really was extinct, when almost all the prophets treat of *Edom* as existing in the last times.

As far back as profane history reaches, the Arabians and the Edomites have been known as Pagans and idolaters, and in the Scriptures, Ishmael is marked as born after the flesh, and a *persecutor* ; and Esau is the *hated*, the profane Esau, and *Edom*, against

whom the Lord hath indignation *for ever*. On what account then can we conceive that the junction of two such families as those of Ishmael and Esau should be so minutely *recorded* in the early prophecies of Scripture, unless it was for the especial purpose of exciting our attention, and warning us that the coalescence was of a portentous nature, and pregnant with future consequences to the world; and as the New Testament resumes the subject with elucidations, it is natural to conclude that their descendants are actors in the predicted warfare of the Christian period. Ishmael's descendants have been obvious in Arabia to this day; and the chief of the * prophets show, that Esau or Edom will reach down to, and be in action in the last times.

But in taking up the course of Esau from the beginning, it will be necessary to examine his blessing, to see whether, from the intimations given there, we cannot find some corresponding traces of him in the world, both before and after he became obscured under that veil, which is acknowledged to exist when

* Isaiah, Jeremiah, Ezekiel, Joel, Amos, Obadiah, and Malachi.

it is said, "How are the things of Esau searched out; how are his hidden things sought up." And in Jeremiah, chap. xlix. 10. "But I have made Esau bare. I have uncovered his secret places, and he shall not be able to hide himself."

Before the second century Esau had vanished from Mount Seir and Idumia, and he is in Psalm xxxviii. classed with the Ishmaelites, with whom he had intermarried; and as the lapse of many centuries had given time to his descendants by Ishmael's daughter to pervade the interior of Arabia, possibly under the name of Nabatheans, may it not be useful to observe upon Ishmael's blessing as well as upon Esau's, in order to see whether, in the leading features of each, we may not find prototypes of all the great events which have hitherto taken place in Arabia, but which have never been recognised as fulfilments of the intimations in Esau's blessing, because it was never adverted to, that he was virtually in that country; and in vain did commentators search in Ishmael's blessing for hints of the *great dominion*, which, under the Saracens, so notoriously arose in Arabia.

In his blessing, Ishmael is to be an *archer*, and a *wild man*, and to become a great nation; but his twelve princes denote only paltry states, and such (exclusive of the transitory dominion of the Saracens) has generally been the state of Arabia. But to Esau it is said in his blessing, "By thy *sword* shalt thou live, and shalt serve thy brother; and it shall come to pass, that WHEN thou shalt have the dominion, thou shalt break his yoke from off thy neck." In the first instance, Esau acquired the mountains of Seir by the sword, and his descendants, the Idumeans, were decidedly of a military character, and served the Israelites as auxiliary troops. But as Obadiah states, they were in their first stage *small among the Heathen*; they had then no pretence to a dominion; and so far were they from breaking Jacob's yoke from off their necks in the character of Idumeans, that in the time of David, king of Israel, "He put garrisons in Edom; throughout all Edom put he garrisons; and all they of Edom became David's servants." 2 Sam. viii. 14.

Is not this Esau "serving his brother Jacob, or the elder serving the younger?"

But afterwards the posterity of Esau receded from their native scenes, and their very name, as before observed, was forgotten in the first centuries of the Christian era; nor is even the site of their ancient capital Petra at present known, unless it proves that the very remarkable scene of ruins discovered by Burkhantd in his travels through Syria, are the remains of that city. But soon after the descendants of Esau ceased to be noted in their own country, there was seen rising in the adjoining land (a country marked out by Scripture as the station of Ishmael and Esau's posterity) a religious power, at once **WARLIKE, PROFANE, and PERSECUTING**, the three branding marks of Ishmael and Esau, and this power became a great *dominion*; but it was transitory, and the dominion promised to Esau in his blessing must necessarily mean a transient dominion, because the prime blessing of Isaac had made Jacob lord over him, and the tenour or run of the words denote that the dominion was an adventitious circumstance: "It shall come to pass, that **WHEN** thou shalt have the dominion:" the word *when* shows that the dominion was an adventitious

event. And during the Mahometan dominion there certainly was no yoke of the Jews left on any of the inhabitants of Arabia. Both Ishmael and Esau had been excluded from the heavenly inheritance, the one by Sarah's approved denunciation, and the other by the sale of his birthright, and also by the authority of *his* mother, Rebekah; an authority certainly sanctioned to our apprehension by the example of Sarah's approved authority over the succession of her son. These two Arabian patriarchs were therefore both inimical to the true inheritors. Ishmael was shown to be *mocking* from the first, and is in the New Testament said to be a *persecutor* of those born of the *promise*.—Galatians, iv. 29.

And Esau (Genesis xxviii. 41.) hated his brother Jacob, and purposed in his heart to slay him at some distant period. But as neither Ishmael nor Esau appears to have hurt either Isaac or Jacob, during the term of their own natural lives, it is in the future deeds of their disappointed progeny that we must look for the fulfilment of their *persecution* and *hatred*; and in the sixth century, by

means of the forgeries of the self-constituted prophet of Arabia. The *tabernacles of Edom and the Ishmaelites* were enabled, *sword* in hand, to deny in part the authenticity of God's ancient covenant with his chosen people the *Jews*; and also in part, that of the new covenant of his Son with the Christians. Assuming to themselves the superiority, and thus claiming to be the *true heritors*, they endeavoured to set aside both the Old and the New Testament of God, and the blessings of Abraham and Isaac their natural fathers, and enforced their pretensions with the *sword* and persecution from the very beginning, when Mahomet himself, according to Mr. Gibbon, beheld seven hundred Jews descend alive into the grave which he had prepared for them, because they refused to relinquish their authentic covenant, and thereby authorise his forgeries.

And we further find, from Mr. Gibbon, that the "obstinacy of their refusal converted his (Mahomet's) friendship into implacable *hatred*, with which he pursued that unfortunate people to the last moment of his life, and in the double character of

an apostle and a conqueror, his PERSECUTION was extended to both worlds."—Gibbon, vol. ix. p. 303.

It is surely remarkable that such a man as Mr. Gibbon should have, upon this occasion, made use of the word persecution, the very term by which the New Testament designates the conduct of Ishmael, the progenitor of the Arabians, in the epistle to the Galatians: "But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now."

In the Old Testament, Ishmael's descendants are marked as *archers*, and in Jacob's blessing to Joseph, he says, at the twenty-third verse, "The ARCHERS have sorely grieved him, and shot at him, and hated him."

The records of history show how truly this was fulfilled by the Saracens.

But when we only consider the one terrific instance of burning alive seven hundred true Israelites because they would not desert their fathers' covenant, does it not, according to the purpose of remote fulfilments, unavoidably remind us of the *old hatred*, and the purpose of Esau to slay Jacob when his

father should be dead? And is not the *persecuting* spirit evinced to this day in the disdainful behaviour of every Mahometan to both Jews and Christians? The common term for the latter is Christian dog.

If, upon research, it is found to be probable that the martial spirit of Esau, operating in the Nabathean division of his descendants, was the spring of that warlike disposition which suddenly arose in Arabia, and produced the Saracenic conquests in the seventh and eighth centuries; shall we not see the fulfilment of the sword and the dominion given to Esau in Isaac's blessing, some thousand years before? And, by contrasting the two blessings, we find that Esau has a *sword*, but no *wine*, and Jacob has *wine*, but no *sword*; in accordance with which, at **THIS** day, the Israelites decidedly have *no sword*, and the Mahometans decidedly have *no wine*, being by fundamental law prohibited from using it. And surely that remarkable avoidance of wine in the Mahometan code, will, if we proceed under the apprehension that Esau was incorporated in Arabia, clearly show

his necessary obedience to the original mandate of Isaac; who, after telling him that he had made Jacob lord over him, proceeds to say that he had also sustained Jacob with corn and wine; and as if this comprised all that was most essential, adds pathetically, "And what can I do now unto thee, my son?" The corn and wine are, therefore, as to the mode in which Isaac meant to confer them, really given *away* from Esau; and we must conclude that his posterity cannot be sustained by them in the same *especial* manner in which Jacob's posterity can; and that corn and wine were bestowed upon Jacob's posterity in an especial, or *mystic*, manner, is evident from the certainty, that the *dew of heaven*, and the *fatness of the earth*, which Isaac had alike conferred upon the brothers, would in a *common* way afford it to each.

We have then to seek among the remote fulfillments for some statements, to show that Isaac's blessing did eventually confer the corn and wine in an especial, or exclusive manner, upon Jacob's posterity.

It is distinctly shown in Scripture, that Ishmael

was born of the flesh; and also distinctly that Esau was obnoxious to God: he, therefore, could not be the promised seed which *was to be born of Isaac*. Jacob then must either be the promised seed, or one spiritually born, from whom the promised seed might descend; and one born of the spirit can be spiritually sustained as well as bodily.

When then we find, that upon the miraculous deliverance of the posterity of Jacob from the bondage of Egypt, they were instructed, and enjoined, by the divine word, to commemorate for ever their escape, by the feast of unleavened bread and the drink offering of wine; do we not perceive in that ordinance a remote fulfilment of the mystic blessing of Isaac, when he exclusively endowed Jacob's posterity with what he termed the sustenance of corn and wine? And the ceremony of taking them at the appointed times has ever since cemented that people, and distinguished them from all other nations, and no doubt mystically sustains them; and, as if in continuation of that divine ordinance, when our Saviour, who was descended in perfect generations from Isaac, dispensed a somewhat

new covenant from the bosom of the old one—he, as if in lineal succession, ordained likewise a sacramental memento like unto it, of bread and wine; by which we of the new covenant might also for ever commemorate his glorious death, and our deliverance thereby from the bondage of sin. And although the new covenant is as yet more generally accepted of by Gentiles than Jews, it still holds the purport of Isaac's blessing to Jacob in the elements of bread and wine; because when the fulness of the Gentiles is come in, and the blindness of the Jews removed, they will, upon accepting the new covenant, and taking the Lord's supper, perceive that it is but a slightly varied continuation of their own feast of unleavened bread, and the drink offering of wine; and in which there is probably that *hidden manna*, promised to him that overcometh, that is, to him that receiveth worthily. But **THIS** bread and wine the Mahometan *cannot* taste, or be sustained by, having renounced all allegiance to either of the covenants of the revealed God of Abraham. The Mahometan, therefore, cannot be nourished, or sustained by those ordi-

nances which conferred the *predicted bread* and *wine* upon Jacob. And thus do the posterities of Ishmael and Esau remain beyond the pale of the inheritance, which Sarah originally declared that Ishmael should do, and which Rebekah afterwards prevented Esau from obtaining: while we of the new covenant, instructed by our Lord himself, pray daily for *bread*.

LATER PROPHECIES RESPECTING EDM.

THE whole chapter of Obadiah treats upon the subject of *Edom* and his *confederacy*, describing it apparently in the different stages of its course.

First, in the second verse, as “small among the heathen ; thou art greatly despised.” Then in the third verse, giving intimations of a dominion which “the Lord will bring down ;” adding, at the sixth verse, the following corroboration of Jeremiah’s information concerning the future discoveries to be made in respect to Esau, “How are the things of Esau searched out ! how are his hidden things sought up !” And the last verse of this explicit chapter says, “And saviours shall come up on Mount Zion to judge the mount of Esau ; and the kingdom shall be the Lord’s.”

The fourteenth verse of the thirty-fifth chapter of Ezekiel also, when addressing Mount Seir, apparently alludes to the end of the world, as thus : “When the whole earth rejoiceth, I will make

thee desolate." There are many other passages in the Old Testament to the same purport; and the New Testament confirms, that a man of sin will be revealed in the last days. 2 Thess. ii. 3. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

This revealing seems to answer to the previous declaration in the Old Testament, where it is said, that Esau shall be made so bare that he shall not be able to hide himself. And all doubt of his identity as Edom is, as before-mentioned, provided against in the thirty-sixth chapter of Genesis. And as the chief of the prophets show that Edom will be dealt with in the last days, we may with reason carry our inquiries down towards that time. What follows, it is to be observed, is merely inquiry and points left for observations: we should, moreover, always keep in mind, that Esau's branding colour is *red*.

In the seventeenth chapter of Revelations there is mention of a beast of a *scarlet* colour, full of

names of blasphemy, having seven heads and ten horns: it is called the beast, which *was*, and *is not*, and yet is. It is then shown, in the next chapter, that the woman, or corrupt city, which sits upon the beast, is a maritime city, which finally is to be destroyed in the sight of merchants, and mariners, and all the company in ships. No city seated on seven hills is so liable to be viewed in the hour of destruction by merchants, sailors, and shipmasters, as Constantinople, where the Mahometan power *is seated* in more haughty and cruel state than in any other. And in the native language of her country, the name of Mahomet affords the number of the beast (of the thirteenth chapter of Revelations) which represented a *great dominion*, that once comprised parts of all the empires which had been partially subdued by the Saracens.

The beast had ten horns; it was like unto a leopard, and his feet were as the feet of a bear, and his mouth was as the mouth of a lion, and his number was the number of a man, and his number is 666. Mahomet, when written in Greek (Moametis) contains the number 666.

Thus it would evidently appear, that there have been, and are two distinct seeds upon earth, of totally different and opposite characters, the seed of the woman and the seed of the serpent; and that the rise and progress of the Mahometan religion is the great manifestation of the latter; a religion, of which the downfall is predicted in Scripture, and whose end appears to be now fast approaching.

THE END.

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